

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 12.

Saturday, June 30, 1821.

Vol. 1.

THE CHRISTIAN REPOSITORY,

Is published every Saturday,

AT TWO DOLLARS PER ANNUM,

BY ROBERT PORTER,

No. 97, Market-Street, Wilmington, (Del.)

Selected for the Christian Repository.

"Keep him at least three paces distant from you, who is not fond of music."
Happy would it be for "John," if he had the same amiable and exalted views of the Worn or Gon, which the writer of the following selection had, then would the precious volume be esteemed by him as the 'man of his counsel.' Then the law of the Lord would be unto 'John,' the same that it was unto David, who delighted to meditate on it both day and night; we would then perhaps see this self same John, imitate the ancient 'John,' who preached the gospel, and "Baptized in Enon because there was much water there." AQUILA.

THE BIBLE.

WITH the blest throng, who near thy footstool bend,
My humble hallelujahs would I blend;
And for this gift, my praise to heaven send—
My Bible.

Volume divine! replete with pardoning grace,
In thee, how sweet, to see my Saviour's face,
And in thy pages, all his footsteps trace—
Sweet Bible.

How keen the pang, to see the wretch despise
Immortal truth, while lur'd by Satan's lies,
Man flies the page that makes the simple wise—
The Bible.

Offspring of God, the print of love divine,
On all my gloomy path, with lustre shine,
And make the portion of the blessed mine—
Lov'd Bible.

May thy lov'd pages guide my footsteps right,
Thy heavenly precepts urge my speedy flight,
And thy sweet promise be my chief delight—
Dear Bible.

Sweet traits of Jesus, though 'tis stain'd with gore,
The pilgrim's bliss to turn thy pages o'er,
And coast in peace along thy beauteous shore—
Lov'd Bible.

Guide of my youth, and of my riper years,
In thy dear page the way of life appears,
Thy blissful promise checks my rising tears—
Sweet Bible.

Yes! while the waves of life unfriendly roll,
And sorrow's grasp o'erwhelm my sinking soul,
Thy lustre shews a rest beyond the pole—
Sweet Bible.

Thee, in my hand, through life's dark vale I steer,
While seasons roll, and year succeeds to year,
No dubious path shall fright, while thou art near—
Lov'd Bible.

Should all my earthly prospects melt like snow,
Possessing thee, I'm rich enough below,
Thou lead'st the soul, where storms can never blow—
Sweet Bible.

Thee, precious treasure, may I ever prize,
Till borne from earth, on angels' wings to rise,
Led by thy light, beyond the azure skies—
Lov'd Bible.

Ah! yes, the toils of life will soon be o'er,
This little bark shall gain the peaceful shore,
Where I shall need thy blissful light no more—
Sweet Bible.

What prospect then! the martyr'd Lamb, thy view,
Had I but wings, I'd fly and join them too;
And as I pass'd, I'd gently sigh ADIEU—
Sweet Bible.

PRESBYTERIAN CHURCH.

PHILADELPHIA, June 1.

The General Assembly of this church in the U. States, after transacting much important business, adjourned yesterday morning. They have had before them a variety of interesting questions; and as far as their decisions have come under our observation, they have been marked by all the good sense and sound discretion which were to have been expected from so enlightened an ecclesiastical court, in this rational age and liberal country. Among the subjects submitted to their judgment, was one which originated in the Synod of Pittsburgh, who propounded to the General Assembly the questions in substance, whether it was consistent with the character of a Minister of the Gospel, to attend and participate in the meetings of Masonic Lodges; and whether it was right to hold religious communion with persons who did visit and belong to those Lodges? The General Assembly, professing as a body to be unacquainted with the principles of Masonry, deeming it inexpedient and wrong for them to decide upon a subject on which they did not possess sufficient information, and considering that some of their pious and excellent members, in good standing, belonged to the masonic fraternity, judiciously and wisely determined not to act upon the questions proposed, and indefinitely postponed them.—[P. Pap.]

AMERICAN COLONIZATION SOCIETY.

Letters have been received by the Nautilus, from the Agents to their friends in this place, and despatches for government. They had, it appears, a rough and stormy voyage—but the vessel was staunch and the captain skilful, and with the blessings of Providence they arrived safely at their destination.—They were kindly received by the government of Sierra Leone, hospitably entertained by the people of that settlement, who are generally well disposed to favor the enterprise. Mr. Winn the Agent of the United States, with the colonists, were by permission of the governor, accommodated on a fine healthy place, at Foura Bay, near Freetown, till they could procure a permanent settlement. Messrs. Bacon and Andrews had gone down the coast in search of one. The survivors of the colony still at Sherbro, would then be incorporated with the new emigrants at their seat. In the mean time all were in good health and spirits, pleased with their country and satisfied with the prospect before them. "Africa," says Mr. W. "is not such a frightful place at it has been represented to be. The heat is not greater than you have it in summer, nor so great. The nights are pleasant, the atmosphere soft and dry—at least in comparison with what I expected."—The letters from the people of color also speak very favorably of the soil, climate and productions of their new country.

It may be proper to add that the colonists are highly pleased with the conduct of the Agents, and all return their thanks to captain Blair and the owner of the vessel. Upon the whole, the intelligence is such as must be very

gratifying to the friends of this good cause, and authorizes a fair hope that the expedition will be crowned with success.

From Sierra Leone.

Capt. Blair who arrived this morning from Sierra Leone, (coast of Africa,) sailed from thence on the 26th of April, at which time the African colony were all enjoying good health. The settlement at Sherbro Island had been broken up, in consequence of the Agents of the colony having failed in obtaining a title to the land for which they had contracted. The passengers which went out in the Nautilus had been provided for by the agents with about 600 acres of land near Sierra Leone, and Mr. Winn remained there to superintend their interests. The settlement was not a permanent one, the land being only rented. Mr. Bacon and Mr. Andrews had purchased a schooner and gone down to explore the coast, with a view of fixing upon a site for a permanent settlement.—Cape Coast was their object, if they could negotiate with the natives upon advantageous terms.

Capt. Blair remained at Sierra Leone 42 days, and states, that no wish was evinced by any of the passengers who went out with him, or by any of those previously there, to return—they were all perfectly satisfied with the change of country which they had made.

The number on the plantation which Mr. Winn had rented, were a few upwards of fifty, among whom was the Rev. D. Coker, who was in perfect health. The few remaining at Sherbro, (which did not exceed eight or ten) would leave there in a few days, and proceed to Sierra Leone, to join those upon the plantation.

Extract of a letter from Colin Teague, one of the emigrants who went out in the Nautilus, to a friend in this place.

"We arrived at Sierra Leone on the 8th of March, and we found a very kind people, a healthy climate and a fertile land. The land produces coffee, cotton, sugar-cane, tobacco, and all kinds of vegetables. Here you may see sheep, goats, beef, and all kinds of meat. Give my love to all enquiring friends. Tell them we are well and happy, that we are in Africa. — I hope to see the Nautilus next fall, and should I be living, I hope to prepare dye wood and spices."

Extract of a letter from the Rev. Daniel Coker, to the owner of the Nautilus in this place.

"I think it my duty (and one that I perform with great pleasure) to return public thanks to capt. Blair, for his kindness to my family and the colored friends on their passage from Norfolk to Africa. The captain may be assured of my desire that he and the crew may be returned in safety to America; and that a kind Providence may permit him to visit again these shores. I give it as my opinion from what hath come under my observation, that but few men are better qualified for an expedition of this kind, than capt. Blair.—[Balt. paper.]

Extract of a letter from Richard Sampson.

"In passing through the market, I saw sheep, pork, fowls, fish, in abundance, oysters,

sweet potatoes, and all kinds of tropical produce. — I know you will want to hear how I like Africa. I am constrained to cry out like the Queen of Sheba, "howbeit I believed not the words until I came and with my eyes had seen it, and behold the half of it was not told unto me." I find the land is good. Tell my brethren and friends, I have eat fruit of this land and I now invite them to come. We hope you will send us good people, and as many as can come over."

For the Christian Repository.

No. VII.

TO THE SOCIETY OF FRIENDS.

Objections Answered.

A new defender has appeared. Whether to answer him, or not, I am really at a loss. Not from terror at his arguments, for with truth on my side, I do not fear ten thousand such; but because I am doubtless whether you will not disown his sentiments and decline his aid. That the writer is a *deist* is most palpable. The substance, and almost the words of his objections, may be found in every writer of a certain class, from lord Herbert down to Thomas Paine. Yet, as I sincerely believe his sentiments, however displeasing to a few, are the sentiments of many who are full members in your society; as I believe many of your doctrines lead directly to such sentiments; and as the style and expression give some reason to believe him a professed Friend, until he be disowned, in answering him, I shall consider myself as answering you.

In reply to his objection, against a certain Confession of Faith, I would observe, that with any other Confession of Faith than *your's*, I have nothing to do. And though he should every week, by omitting words and clauses, metamorphose an innocent scriptural doctrine into a Popish monster, I shall not thus be diverted from my determination to examine your leading doctrines by the light of truth, and, if possible, expose to you and to the world, the danger of your system. And I hope that in this, I have no other view but the glory of God and the good of mankind.

Let us now canvass the sentiments of your new defender.

First. He denies (as usual) that the Scriptures are the word of God. "We are told the Bible is the word of God, then how, &c." This from any but a Friend would be barefaced deism; and why from *your* lips should it be justified? If you mean merely to say that the Bible is not the Spirit, or Christ, we admit it as readily as that it is not Peter or Paul. We do not look upon the Bible as a person, or a spirit, but a book! and if this is all you mean to say, you are welcome to the wonderful discovery! But if you mean to say, that the Bible is not a plain literal declaration of the mind and will of God, entitled to as much reverence and as implicit credit as though the whole had been delivered by an audible voice from the Almighty himself; I appeal to the whole christian world, if you are not deists. If you admit that it is his declaration of truth, his speech, his epistle, his message to us,—to refuse to call it his word, what is it but a quibble! A good part of the Books of Moses was spoken by the Lord from Mount Sinai and other places; the greater part of the gospels consists of our Lord's discourses; and the inspired Apostle says, (1 Cor. xiv. 37.) "the things which I write unto you are the commandments of the Lord;" and yet it is incorrect to call these very scriptures the word of God! Because this phrase is once or twice used figuratively to signify Christ, therefore it can never

be used in a literal sense! The names "Son of man," "Prophet," "Priest," "King," are all applied to Christ, but do they therefore always signify the Saviour? I am confident, my dear friends, whether you intend it or not, there is much deism conveyed to your hearers under this doctrine. By the rejection of an innocent, an expressive, and a scriptural term, you do lessen the reverence of your children and others for the Book of God. And if you wished to propagate deistical principles, you could not take a more effectual way. Open deism, like a naked Satan, frightens people; but veiled in a specious garb, like Satan robed as an angel of light, it seduces thousands.

Secondly, He denies that the Bible is "the only standard of religious truth." Why? because different christian sects professing to follow it, derive from it, and defend by it, "various contradictory doctrines." Now I appeal to any one acquainted with infidel works, if this is not one of the first objections which a deist brings to invalidate the inspiration of the scriptures. "The scriptures are obscure and incomprehensible," "no two sects agree as to their doctrines," "we need a new revelation to tell us what the old one means," are favorite expressions. Objections of this kind, however, arise from a shameful ignorance of the scriptures, and of the doctrines of different sects. Let infidels say what they will, nine-tenths of the churches in christendom, hold doctrines essentially the same. By consulting the Confessions of Faith of the Methodists, Baptists, Presbyterians, Episcopalians, and other leading denominations, you will find, in the doctrines of the Trinity, the Divinity of Christ, the plenary Inspiration of the scriptures, the vicarious Atonement, man's inability to save himself, Justification only through the merits of Christ, the observance of the ordinances of Baptism and the Lord's Supper, the necessity of repentance, faith and holiness; in short, in every important doctrine peculiar to christianity, they all essentially agree. No sect which rejects any one of these doctrines is generally acknowledged as a christian church. No sect which rejects one of them (unless we except the "necessity of repentance," which is not peculiar to christianity) but rejects the whole. And no sect rejects one of these, but avowedly rejects the scriptures as a standard. The Socinians follow, what they call, Reason; Swedenborgians, the dreams of their leader; the Jews and Papists, spurious traditions; the Shakers, Ann Lee; and the Friends, who are unsound on all the above points, (except the last, and here they fail in part) professedly make the scriptures "subordinate" to something else. And I cannot but believe, the reason why those who reject the above doctrines also reject the scripture as a standard, is, that these doctrines are written in that holy book as with a sunbeam, so that "he who runs may read." But all who profess to make the scriptures their sole standard, harmonize on all these points. The objection of "John," therefore, has no foundation: on minor points, it is to be lamented, christians too widely and too warmly differ. But predestination, election, perseverance, modes of Baptism, forms of government, forms of worship, however important, are not, in my opinion, essential doctrines. Only agree with us in those doctrines and ordinances in which all christians agree, and you shall never be troubled by me about minor differences, but be regarded and loved as christian brethren.

Thirdly, Another infidel doctrine is this, that, "Conscience is the creature of habit, formed by education." This is almost Atheism! Only add "all difference between right and wrong is factitious, the effect of education," and you are on a par with Hobbes and Hume. Sober deists acknowledge conscience to be universal and independent of circumstances. I

have much to say upon this subject, but at present, for want of room, can add no more.

Fourthly, Another proof of your friend's infidelity is, the mode in which he sets aside Baptism and the Lord's Supper. I have no doubt many of your society conscientiously neglect these ordinances from a sincere belief that they are not commanded. But this writer does not deny they are commanded, but rejects them simply because christians differ about the mode and circumstances. An humble christian would have first examined whether it was enjoined of God; next, whether any particular mode was fixed; and lastly, whether this mode was made essential. If any particular mode be essential, (as some christians think,) I will answer for it, you will find it plainly taught in Scripture. If you find different modes were practised, and no particular one enjoined, you are allowed the liberty of choice. But that water should be applied in some way to the body, in the name of the Father, Son and Holy Ghost, almost all christendom holds to be an express command. But, no; "Christians differ about the mode, and therefore I will reject the thing itself; I will make God pay for the folly of his creatures!" This is making short work! At this rate you would reject every thing. Christians differ as much about prayer, as about baptism; whether it should be with a form, or extempore; whether in a kneeling, standing or sitting posture; whether vocal or mental, &c. and yet does this writer never pray! Why not wait until an essential form is settled? People differ about religion itself. There are at least 3000 different sects in the world, worshipping the Deity under different modes and circumstances; will the writer never serve God "until all the professors are agreed?"

PAUL.

UNION OF CHURCHES.

"The General Assembly of the Presbyterian Church in the United States," and "the General Synod of the Associate Reformed Church," during their recent sessions in this city, respectively adopted a plan to effect a union of the two branches of the Christian Church which they represented. As it was deemed proper by the Synod that the concurrence of its Presbyteries should be severally obtained, it was resolved by that Judicatory to submit the plan to them for their consideration. The committee of communication from the Synod to the General Assembly, expressed their opinion that the Presbyteries would most cordially approve of the proceedings on the subject, and that at the next meeting of the Judicatories, the union would be consummated.

The plan provides for the transfer of the Library of the Associated Reformed Church's Theological Seminary, consisting of 4000 valuable volumes (which cost \$17,000) to the General Assembly's Theological Seminary at Princeton. A fund, being a donation towards the endowment of a Professorship of Biblical Literature in the Synod's Seminary, of which between 9 and 10,000 dollars have been expended for the use of the Seminary, is to be refunded by the united body, and held for the purpose contemplated by the donor, the interest of which is to be applied to the purposes of the General Assembly's Seminary, until a sufficient sum to endow the Professorship of Biblical Literature shall be acquired. Of the donation also there remains unexpended about \$1400 which is also to be transferred and held in requisition as part of the Professorship fund. When therefore the Professorships originally designated by the General Assembly are endowed, measures will be taken to complete the endowment required by the Union.

The Presbyteries composing the Synod will

severally connect themselves with such Synods of the Presbyterian Church as shall be most convenient, and consequently the General Synod of the Associate Reformed Church will be dissolved.

Theological Seminary in Tennessee.

The Rev. Austin Dickinson, after visiting different parts of Tennessee, Alabama, and Mississippi, and meeting with very liberal encouragement, has recently arrived in New-Orleans with letters of introduction from Gen. Jackson and other gentlemen of the first respectability. The object of this mission is to obtain contributions for the southern and western Theological seminary established at Tennessee.

This Seminary is under the direction of a synod of ministers of the Presbyterian Church; but the privileges of it are to be allowed equally to Students of Divinity of other christian denominations. It is hoped that under the smiles of a gracious Providence, this Seminary may be the means of increasing the number of learned, pious and faithful Ministers of the Gospel, and at the same time, increasing the number of well qualified instructors for colleges, academies, and schools; thus promoting the general interests of learning and piety throughout the southern and western States. C. W.

Military Academies and Military Parades.

[The following eloquent and truly evangelical remarks on the highly interesting subject are extracted from Dr. Parish's Sermon, delivered before the convention of Congregational Ministers in Massachusetts, May 30, 1821, the publication of which we noticed in our last number.]

Are not all the military establishments, particularly Military Academies, excitements to war? Must they exist? Where then shall they be established? In our cities, where better principles of peace and commerce prevail? Or near our Colleges, to pervert the study of the liberal sciences, and poison the waters of the sanctuary? No. Do not I hear you all say, "Rather let these Seminaries of blood, these colleges of misery and murder, be erected far from the region of domestic felicity, and the pleasant walks of social life, on some mountain's lofty top, in the region of eternal winter, where the blossoms of spring were never seen, where the tiger's yell was never heard, amid the brew of the storms, and the howling of the tempests; or on the side of a smoking volcano, in the suburbs of death and destruction, where lightnings flash and thunders burst; there let the gloomy walls of the Military Academy rise.

Let tombs, and graves, and bones, mark the path to the dismal spot. Let the standing army of the country, from a thousand fields of battle, transport the skulls and shattered bones of the slain to build the fortresses of their defence, to raise their own fabric. The regions of Smolensk and Moscow, of Leipsic and Waterloo, present their mournful offerings. The banks of the Beresina and Rhine, of the Danube and Nile, raise their voice to be relieved, from the relics of recent battles.

As these men of war proceed in their labours, instead of supplication and praise, let the war whoop and the song of death, the clang of arms and the roar of artillery announce their morning toils, and their evening rest.

On their banqueting room, some artist, who delights himself with human misery, may paint the carnage of war. Nimrod, and Cesar, and Tamerlane, with their veteran bands, covering the field with death. The brook flows; the piles of the dead rise, and shrieks of anguish torment the air.

In their apartments of rest, if such spirits ever rest, the surgeons may be drawn, with

their knives and saws of amputation. The victims of battle—streaming wounds, shattered limbs, pale visages, ghastly bodies, surrounded the slumbers of the young warriors. Their passions, their thoughts, their studies, and their dreams, are stained with blood. Instead of reading the word of life, they are studying the volumes of death, the arts, the descriptions, and stratagems of murder and destruction. Instead of making men happy, by cultivating the arts, and extending the news of salvation, they are ripening their plots, sharpening their swords, and hardening their hearts, to make themselves adepts in the trade of blood and misery.

While the hosannas of the Sabbath ascend from the temples of peace, there the day is marked by no morning prayer, no evening sacrifice, no memorials of a Saviour's dying love. No pious traveller bids them God speed. No minister of divine mercy preaches to them peace and good will. The sacred oracle, the whispers of the Holy Spirit, the songs of Zion, the sighs of devotion, the melting strains of redeeming love, never echo from these walls, surrounded with the images of revenge and murder, of pestilence and death.

Most devoutly do we all pray, that the time may be hastened, when these mansions, like Babylon, may be left desolate, and without inhabitants; when thorns shall come up in these places, nettles and brambles, in these fortresses, the habitation of dragons, and a court of owls, where the vulture shall seek her mate, and the satyrs dance; where no rain nor dew shall fall, the streams be pitch, and the dust brimstone; where the thistle shall shake his lonely head, the moss whistle in the wind, the fox look out at the windows; the grass of the wall waving round his head.

Why dost thou build these towers, thou man of blood? Thou lookest from thy halls to day; yet a short time, and silence shall be in the house of war; the blast of the desert comes, and howls in thy empty courts.

Once I saw a military parade with a rapture of delight. Now, wiser and better men approve them, as useful and necessary. I venerate their virtues, and am persuaded, they will permit me to inquire, and anxiously inquire, whether they are indispensable, and whether they are not powerful excitements to war? Do not the regular march, the waving standard, the sparkling armour, the animating music, array the hydra of war in the robes of pleasure? Alas! my friends, your fathers have found a field of battle, very different from a military review. Is not a review a pleasant summer sea, just ready to be roused to a furious storm, to shipwreck the mariner, to deluge the country? Is not a review a slumbering volcano, covered with blossoms, ready to burst with rivers of fire? Where, where, is the ruler who will stop this moral pestilence. His name shall be enrolled in the annals of glory, his reign shall commence a new era of virtue and felicity.

"Swiftly fly the years, and rise the expected morn,
Oh spring to light, auspicious Babe, be born."

I say nothing of the vice and crimes of military days; I say nothing of their expense, which, with the peace establishment, would furnish instructors for more than two million of children.

Who would mourn the loss of these days? A few warriors, wading to glory through the blood of their neighbors. The grave would mourn, comparatively vacant and solitary. Death would lament the loss of the war song and brigade review. His arm is weak, his arrow is broken; he waits the slow operations of disease and age; the monster seems expiring himself. "Where," he cries, "where is the spirit of War?—Where is the noise and charm of military days? Where is the parade and

music of battles? Oh, that it were with me, as in other times, when whole nations made arms their sport and pleasure; then I destroyed thousands and myriads in a day, as at Arbela and Pharsalia, at Jerusalem and Askelon, at Pavia and Warsaw."

When will men be wise; when will they suppress these occasions of war? [Rel. Intel.]

A NEW SPECIES OF POLYGAMY.

Mr. Fraser, (who is handsomely spoken of in the Quarterly Review,) in his journal of a tour through the Snowy Range of the Himalaya Mountains, lying between Hindostan and China, states that it is usual for a family of four or five brothers to marry and possess the same woman at the same time, on account of the difficulty of raising a sufficient sum of money for the purchase of a wife, and the expense of maintaining her. The redundant part of the female population, he believes to be disposed of as slaves, though he could obtain no satisfactory information on the subject. The state of morals are extremely low—and yet civilization has advanced farther, and the common comforts of life are more abundantly and securely enjoyed, than in some parts of the world, where such disgusting customs are unknown, and the state of morals is better.

What forms are too odious or shocking for human depravity to assume? And yet, say some, "man is scarcely, if at all depraved!" Many may be disposed to smile at such exhibitions of depravity, rather than to weep over them—and persist in affirming that the tribes where they are found, need not the light and information of the gospel;—but we must be allowed to regard their smiles as indicating something worse than ignorance, and their language as expressive of a state of heart which has never yet been essentially improved by all the instructions and admonitions of christianity.

THE JEWS.

From the London Jewish expositor.

CIRCULATION OF THE SCRIPTURES.

Mr. A. Gortz, at Komrau, writes on the 11th of December 1820:—"Of the Hebrew New Testaments I have only four copies left. The rest, with the other small publications, were immediately disposed of, when the Jews had been informed of the arrival of Hebrew books. On the 1st of July, seven Jews met in my house. They asked all of them for Hebrew books, especially the Prophets. I asked them, whether any of them could read and understand Hebrew? They all answered in the affirmative. And when I had shown them the 53d of Isaiah and some other passages, I found that they not only could read, but also understand them, as they explained them without difficulty in the German language.—While one of them read it loud, the others listened with great attention. After a while one of them took out of his pocket the Hebrew New Testament which he had already possessed, and said, 'It is curious that the prophets have so clearly foretold the facts which are related in the New Testament of Jesus:' and he added, 'I for one must confess, that when I read the Prophets and then the New Testament, nothing can be more clear than that Jesus is the true and the real Messiah. The other Jews looked upon the Christians, who were present, with an eye of veneration, and then exclaimed, one after the other, 'But what shall we do? We cannot help being Jews?' I replied, So you are now. But whenever you begin to believe in Jesus, and to receive him as your Redeemer, you cease to be Jews, and enter into the christian church.—I advised them to pray to God, that he would give them a true spirit of repentance for their

sins, and enlightened understandings, to read the Scripture which testifies of Jesus; then he would reveal himself to them, as Joseph revealed himself to his penitent brethren. They were much surprised and affected. I then showed them some small publications, and now they all surrounded me closely, and began eagerly to ask, 'Pray give one to me; one to me also!' and they had scarcely received them, but they began to read them, and with the tracts in their hands, and reading, they left my house, after having expressed their most cordial gratitude. These Jews were from ———, about ten German miles, (fifty English miles) from here. On the 5th of July, two Jews came to me from ———, seven German miles (thirty-five English miles) from here, to tell me, that they had heard from other Jews, that I had Hebrew books to sell, which they wished to see. I showed them the New Testament: after having looked into it, they said, 'That we have already;' and opening a bag, they looked out a copy of it, whose outward appearance showed, that it had not laid there idle, but been frequently read. They now asked for the Prophets, and were much rejoiced when I presented them a copy of them. Upon their question, as to the price, I replied, 'They might pay for the book, according to the value in which they held it.' They said, 'the value is high, for it is an important book, but we are poor: yet we will not have it for nothing,' and paid sixteen groschen (one crown and a half) for it. I asked them now, 'What is the state of your nation? Is there in many, among your people, an earnest desire after the redemption of Israel, or are you all in a state of indifference about it?' They replied, 'No; we are not indifferent; there is a great motion in our town also. *The New Testament is read in many families, and a doubt begins to become more and more prevailing, whether Jesus of Nazareth is not the Messiah; and many who are convinced of it, are only kept back by the fear of men, from coming openly forward. But we really believe, that if our rabbins were convinced of the truth of the New Testament, and would confess Jesus to be the Messiah, of one hundred Jewish families, who live in the town, not ten would remain Jews, all would gladly receive Jesus.*' They appeared to be very much concerned, that their rabbins were so hostile, and that they dared not to open their minds to them. 'We do not know,' added they, 'what will happen. A general apprehension is gone abroad of something new; and there is none who will tell us what it is. *Our learned men tell us, the time cannot be distant, when the Jews will be relieved. But in what way? that is a question to which they have no answer.*' I advised them to pray to God for the light of saving truth, and so they went their way.

CATHOLIC EXCOMMUNICATION.

PHILADELPHIA, June 1.

Last Sunday morning the Right Rev. Dr. Conwell, Catholic Bishop of Philadelphia, publicly excommunicated the Rev. Wm. Hogan in St. Augustine's church, in this city.

In the afternoon of the same day, Mr. Hogan, notwithstanding the ecclesiastical censure, officiated in St. Mary's church, in the presence of a large and respectable congregation of Catholic christians.

Into the merits of the controversy now carrying on among the Catholics of Philadelphia, we do not pretend to enter; but we would observe the different effects which the thunder of the church has on the people called by the same name in different ages and nations.

A few centuries ago, as we learn from the report of historians, the excommunicated per-

son, though a sovereign prince, was held in abhorrence by his nearest relations, no one daring to touch him, and the fragments of his food being consumed by fire. In some countries, to the present day, excommunication is regarded as an evil but little less than death itself; but in Philadelphia, after the dreadful sentence had been pronounced against Mr. Hogan, and a threat to anathematize all his adherents formally given, a large majority of the congregation of St. Mary's, believing this clergyman to be an innocent and an injured man, continue to treat him as their pastor, and attend on his ministry by multitudes. [Rel. Int.]

CHRISTIAN REPOSITORY.

SATURDAY, June 30, 1821.

Young Men's Bible Society.

At a large and respectable meeting of the Young Men of the Borough of Wilmington Del. convened at the Town-Hall on Thursday evening, June 28th, 1821, for the purpose of forming a Bible Society, Auxiliary to the American Bible Society: JONAS PRESTON FAIRLAMB, was called to the Chair, and JOHN M'LEAR, was appointed Secretary, and the following Resolutions passed; to wit,—

Resolved unanimously, That this meeting be opened with supplication to the Throne of Mercy.

Resolved, That the members of this meeting, form themselves into a BIBLE SOCIETY, to be called "The Young Men's Bible Society of New-Castle County, Auxiliary to the American Bible Society."

Resolved, That the following Constitution be adopted.

CONSTITUTION.

ART. 1.—The Subscribers, cordially approving of the object and Constitution of the American Bible Society, do agree to form a Society, to be called "The Young Men's Bible Society of New-Castle County, Auxiliary to the American Bible Society," whose sole object shall be to co-operate with that National Institution, in encouraging a wider circulation of the Holy Scriptures.

ART. 2.—Conformably to the principles of the Parent Institution, the Bibles and Testaments, to be circulated by this Society, shall be without note or comment, and those in the English language shall be of the version now in common use.

ART. 3.—All persons subscribing one dollar or upwards, annually, or ten Dollars or upwards, at one time, shall be members of the society for life.

ART. 4.—The business of the Society shall be conducted by a Board of Directors, consisting of a President, one or more Vice-Presidents, a Treasurer, a Corresponding, and a Recording Secretary, and not less than 30 other members: not less than five of whom shall constitute a quorum.

ART. 5.—Every minister of the Gospel, who is a member of the Society, shall be entitled to attend and vote at the meetings of the Board of Directors.

ART. 6.—The Board shall meet (monthly or oftener) on some day to be fixed by themselves.

ART. 7.—The Board shall divide the sphere of this Society into districts, and appoint two or more of their members for each district, who may associate with themselves any subscribers, for the purpose of soliciting subscriptions and donations from the inhabitants thereof, and collecting the money, and who shall pay it to the Treasurer of the Society, at the stated meetings of the Board.

ART. 8.—The Treasurer shall take charge of the money collected till it is disposed of by order of the Board, and his accounts shall be examined by a Committee appointed by the Society, which Committee shall report to the Society at its subsequent annual meeting.

ART. 9.—The Corresponding Secretary shall conduct the correspondence, and the Recording Secretary record the proceedings of the Board and of the Society.

ART. 10.—The surplus revenue of this Society, after deducting the incidental expenses, and supplying the wants of the Scriptures in the sphere of the Society, shall be transmitted, annually, to the Treasurer of the American Bible Society.

ART. 11.—There shall be a general meeting of the members of the Society on the

day of ———, when the accounts shall be presented as audited; the proceedings of the past year shall be reported; a new Board of Directors be chosen, and the other business of the Society transacted.

ART. 12.—At the meetings of the Society and of the Board, the President shall preside; in his absence a Vice-President; and if all of them be absent, the oldest member of the Board who is present.

ART. 13.—The members of the Society shall be entitled to the privilege of purchasing from the Deposi-

tory of this Society Bibles and Testaments at the cost prices.

ART. 14.—It shall be the duty of the Board to inquire what families or individuals residing within the sphere of this Society are in want of the Scriptures, and to furnish them therewith at cost, reduced prices, or gratis, according to their circumstances.

ART. 15.—For the still further promotion of the circulation of the Scriptures, the formation of Branch Societies shall be encouraged, in such districts within the sphere of this Auxiliary Society as may not be sufficiently populous to form Auxiliary Societies of their own; such Branch Societies, and the individual members thereof, to be entitled to the same privileges from this Auxiliary Society as it and its members enjoy from the Parent Institution.

ART. 16.—A copy of this Constitution, authenticated by the Corresponding Secretary, with the names and residences of the other officers, and also one or more copies of each annual report, shall be transmitted to the Secretary of the American Bible Society for Domestic Correspondence.

Resolved, That James Watson, James M'Neal, John Boyd, John R. Brinckle, Jacob Robinson, Samuel Battersby, John Malone, Samuel Sappington, John M'Learn, be appointed a Committee to nominate the officers of this Society and to prepare 100 Copies of this Constitution to be circulated for Subscriptions by the Young Men of New-Castle County, of all religious denominations, and to make report to the next meeting.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in the Religious Repository, Delaware Gazette and American Watchman.

Resolved, That this meeting be now adjourned, to meet at the Town-Hall, on Monday July 9th, at half past 7 o'clock, P. M. at which time and place the attention of all persons, of all denominations, male and female, is anxiously solicited, as addresses from the Rev. WARD STAFFORD, (agent for the American Bible Society,) and other Ministers of different denominations may be expected.

Signed

J. P. FAIRLAMB, Chairman.

JOHN M'LEAR, Secretary.

[COMMUNICATED.]

—DIED.—

On the 7th inst. of a very severe and painful illness, of four weeks, in the 17th year of her age, Miss LYDIA BURTON, youngest daughter of the Rev. John Burton, near Middletown, Del. She was naturally of an amiable disposition, a most dutiful and obedient daughter, an affectionate sister, an agreeable companion. During her illness, and particularly the latter part of it, she was much engaged for the salvation of her precious and immortal part, and would not suffer her aged parent to leave her, but kept him constantly in prayer by her bed side, a most affecting scene to all who witnessed it. After taking an affectionate leave of all around, and leaving farewells for those of her friends who were not present, she threw her arms around her venerable father's neck, and exclaimed, "papa I am going to leave you—Oh! that you could go with me;"—being asked whether she had received a comfortable hope in her Saviour, she replied—"yes, blessed be his holy name!" and in a short time her spirit took its flight, we hope, into the abodes of endless felicity.

"From care and pain the lovely Lydia's fled;
And joins triumphantly the happy dead,
On airy wings her soul ascends to prove
The uncreated source of Light and Love,
Thus faith presents her on that happy shore
Where pain and death and sorrow are no more."

"Ah lovely appearance of death!
What sight upon earth is so fair,
Not all the gay pageants that breathe
Can with this dead body compare.
With solemn delight we survey
The corpse, when the spirit is fled,
In love with the beautiful clay,
And longing to lie in its stead."

DIED, in this place, yesterday morning JOSEPH C. HARTLEY, High-Constable, pro tem. of this Borough. He is the second person who has died suddenly in the occupancy of that office, within the present month. His friends are desired to attend his funeral this morning, to meet at 9 o'clock.